

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

November 2, M. S. 36.

EDWIN TULLY.

(Reading, Pennsylvania.)

It is with pleasure that I open the circle. I do not expect every one to follow out my line of argument to advance the best interests of the human race. But every day seems to furnish evidence of a corrupt system governing the political, social and domestic relations of life, and I feel the great necessity of throwing something before the people that will interest them in regard to their own happiness. It seems there are not many who are thoughtful enough in taking the most important step in their lives. I mean when males and females are attracted to one another, desiring to make a home for themselves and their offspring. Scarcely in any instance do either realize their ideas of domestic bliss; and within the home come all the corroding elements that make up the sum and substance of human misery. Heretofore science has not been allowed a voice in this matter. It seems to be the fruit of the Church, the forms of which are decaying, and its fruits are becoming useless. Out of its uselessness we must strive to lay the foundation for future greatness. This is not to be done by holding any portion of the human family in bondage. As youth has not the experience of age, all that age can do, is to advise, judging what is best from its own experience. I find the subject of matrimony needs a very close observation; for it is rarely that two beings are united through a legitimate attraction. If you were to call up the whole world to stand for judgment on this point, there would scarcely be a man or woman who would say they had married in accordance with the sentiment of love alone. The selfish principle predominating in the human breast, has ever some purpose to accomplish other than the unity of souls. Wealth seems to be one of the considerations that governs to a very considerable extent. It is not always a millionaire, nor an heiress that looks to the interests of their surroundings. On the other hand you can go into the very lowest depths of society, and find that there was something to be gained, outside of the true love and harmony that ought to exist in such a relation. The regulations of society have made it almost impossible for any one to rectify a mistake in that direction. Beautiful loving women, and men of honor and integrity, may meet socially daily, and enjoy one another's society; but when it comes to holding the relations of man and wife, and taking upon themselves a dual relation in unity, they may become so discontented, that it is impossible for them to bear with one another. And this is the law of adaptability or unadaptability, which society has not yet learned to respect, simply because it is something outside of the regulations of the past. It is always holding up that bright, beautiful future, when, if they are faithful and prayerful, their election is sure. I want men and women to learn to be happy in their material forms, to make it possible for them to bear a yoke that holds them down to material things, when their physical organizations release the spirit. Daily and hourly you have evidence of misery brought upon human beings by disembodied spirits, who are unable to free themselves from misery except through material objects, yet unable to understand why they are miserable—why any one else should enjoy physical happiness fitting the spirit for a continuous life through all eternity. So far as I can see, the determined purpose of men in past centuries to bend everything to their wills, has brought upon humanity all these experiences. Often in mingling in society I hear many congregated together give expression to such thoughts as these: "I wonder how it came that he married her, or she married him?" and the one they consider inferior to the other, they feel that the great governing force ought to call that inferior one to the spirit life. Now, I would like to ask how you could construct a perfect organization out of such a corrupt basis? It is not necessary for a man or woman to die (as the world terms it); but they ought to have the liberty to make their happiness without destroying the physical life. Arbitrary rules ought to cease to exist; for every individual knows what they desire the most. I am losing my power. Perhaps I have spoken upon a subject that you may think is too sacred to be brought before the public for discussion; but when I see the vast accumulation of misery that originates through this cause, I feel it is no longer wise to be silent. When men and women mate through true attraction, there will not be the hordes of ignorant, undeveloped spirits, returning and sapping the life out of individuals; but in perfection they will find perfection. Edwin Tully, of Reading, Pennsylvania. I have been in spirit life many years.

[This spirit does not overstate the evils that arise from the conventional and society regulations concerning the marriage relations of the sexes. It would seem that this very intelligent spirit had made it his especial business to look into the social and domestic relations of men and women, and the conclusion he has reached is, that the legal and ecclesiastical arrangements for the government of the marriage relation between men

and women is contrary to natural principles, and most unjust to those who are subjected to their arbitrary, irrational and indiscriminating enforcement. It is the misfortune of men and women as things have been and still are, under the false training of ecclesiasticism, to have been led to depend on the artificial rules of life prescribed by selfish priests and rulers for their guidance and government, rather than upon the natural sense of justice, and the fitness of things, which is the result of the exercise of reason, and the unprejudiced observation of human experiences in general. Under this state of the mating of the sexes, it is as natural that mistakes should be made, as that a stream is forced from its natural channel, temporarily, by the obstructions that are placed in its course. The natural stream thus obstructed, seeks to find its natural channel and to flow in it, creating destruction in proportion to the force it acquires in being restrained in its effort to find its natural level. There are three religious denominations who have undertaken to dam up the natural affections of those who are so unfortunate as to belong to them; these are the Roman Catholics, the Jews and the Quakers, and, as a consequence, they, more than the people of other denominations, suffer the consequences of their unnatural and unjust attempts at interference with the innate attractions of the human soul. There is no reason whatever that is consistent with the best interests of society, why established marital incompatibility, whether physical, mental or psychological, should not be a just cause for separation or divorce. What earthly good can come from forcing people to live with one another, as man and wife, where the continued misery of both must be the unavoidable consequence. The idea that any law-making power, whether political or ecclesiastical, can unite and make one, those who cannot, in the very nature of things, be so united, has caused more misery on earth and in the spirit life than all other causes combined; and Spirit Edwin Tully does not over-estimate the importance of reform in that direction. His communication is worthy of the deepest reflection on the part of every man and woman who feels an interest in the welfare and happiness of humanity.—Ed.]

GRACE HAMMOND.
(Milton, Pennsylvania.)

I feel glad and sorry both. Sorry that my hopes were blasted in material experiences; and glad to find that the spirit life is very much like the experiences of a spirit in the body. For I always felt it would be dreadful to die and not remember anything of the past, and to meet no one I ever knew while I lived out my earthly mission. But I am glad to find that I recognize every friend that had met the change called death, before I had to undergo such an experience. Now, some people would be anxious to know how we occupy our time, and what our experiences are like; and, for their gratification, I will try to explain as much as I understand of the matter. Now, we find in all the departments of human life, that there are classes of persons who are moved in different directions. Some seem to improve every moment, and gather treasures from the heavens and earth, storing their minds with knowledge that fits them for high enjoyment; while others seem to consider that life is given them alone for enjoyment. They move only in that direction, caring very little about acquiring knowledge—feeling that if they have a good time, it is all they need of the world. Others feel that they are called upon to give a great amount of their time and attention to physical labor—these toil, and work, and grumble; and feel that the whole world rests upon their shoulders, or that their labor amounts in the aggregate to that extent. I find since I have dwelt in spirit life, that my friends all seem to follow out their old earthly inclinations—each one pursuing the course that nature seemed to best fit them for, with this difference only; they all seem to be acquiring knowledge from one another's experiences, and instead of having one object in view they have many such objects. Our opportunities are greater to make ourselves good and beautiful, and that seems to be the innate desire of all created beings. You may think, from the inharmony that exists that all life does not tend to perfection, but this is not the fact. In trying to make others what we think they ought to be, we fail to make ourselves what we desire to be, and hence this apparent inharmony. But I have been allowed to ascend in the scale of existence, and have seen some wonderful sights. That is, I have seen spirits who were freed from all selfishness, and whose prejudices were all wiped out, or absorbed in making themselves good and beautiful, and this seems to make a scene of beauty all around them. There are no clouds there—by clouds I mean no suspicion, no distrust of others. Even the plumage of the birds seems to partake of the light and beauty which prevails there and which

it is so desirable to enjoy. I have been allowed to look at the wonders of heaven, but I was necessitated to retrace my steps, and make it possible for me to enter that scene of beauty. To do this I must trample under foot all the elements of discord and inharmony, and this experience in coming here, it seems, is to be the stepping stone to my progress; and I thank you for this opportunity. I hope you may live to fully realize the importance of the labor you are performing. This is the desire of Grace Hammond, of Milton, Pa.

[It is a blessed privilege to be able to contribute to the advancement of such bright, intelligent and aspiring spirits, as this gentle female friend. That she will become a noble worker in the great cause of human progress, goes without the saying. She shows that, even one who has been permitted to catch a glimpse of that advanced condition of things, where light and beauty prevails, and where selfishness and prejudice do not exist; finds that the first step necessary to enter that life of light and beauty is, to return, control a mortal organism, and reveal to the children of earth, the glory to be attained by a life of unselfish, unprejudiced effort to advance the true interests of humanity. Reader, where can you find a truer philosophy, and more profitable instruction than is to be found in these spirit testimonies? Where?—Ed.]

PHILIP THORNTON.
(New York City.)

I am so much in earnest that I am afraid I will be unable to express myself as I wish. I have been travelling over the world making observations, and trying to understand why we have been left, for so many centuries, without positive evidence of the immortality of the human soul. I find it matters not whether it is under a republican or a monarchical government, the same principle holds all men, that is the right of the few to hold the reins of government, and in a manner to shape the destinies of the masses. To make themselves secure, the few have raised up a power that I call military. If they cannot secure themselves in the position they desire to hold, they can call upon their subjects to array themselves in arms and march forth to destroy those who have never wronged them in thought or deed; and if they have the skill, they claim to have the right to sacrifice the lives of these men to establish their power. This tends to brutalize that divine power that rests in every human soul, and makes it so gross that it cannot penetrate the spiritualistic life. Then, those in power make a deity for themselves to worship—the embodiment of love and justice—giving them the right to take human life under certain conditions. Do you wonder that millions of years have rolled round without a true knowledge of the natural rights of mankind; or, that the years number so few that man has had evidence of a continued existence? In my travels over the world, I find that the same things bear different names. A man or woman, under the excitement of a moment, without what an honest jury call a reasonable cause, takes human life, and this is pronounced murder; and then the government whether republican or monarchical, call a body of men together, and say that this man or woman must be hung by the neck until dead. Why does this not make every man who contributes to that end, a murderer? Then I visit emperors or kings, and I find they have the power, if one of their subjects, or many of them, interfere with what they consider their happiness, to take their lives, and this is called justice! But I want you to understand that if one is murder, the other is murder. It looks to me as if the blind had led the blind, and had met with so many obstacles that they had stumbled, and needed some one to tell them the plain truth. Now, under this state of things, is mankind to harmonize a military force with that omnipotent power that is no respecter of persons, but which gives to each according to their merits? The weaker and feeble are likely to go beyond such consummate selfishness. Men possessing knowledge, and having the opportunity, who willingly destroy individuals, must necessarily expect justice, but that justice will never be satisfied by feeding their selfishness, nor by giving them the right to destroy, but by holding them responsible for the destruction they have caused. This is the kind of tribunal before which men and women clothed in fine linen and purple,—bearing the sceptre,—holding human lives subject to their command—will be called upon to answer the minutest wrong they have ever done. They need not think that repentance at a late hour will relieve them from the consequences of their rash acts; for the principle that pervades all nature, throws each atom into the universe for a divine purpose. As the wheel of time rolls on, each atom will find its true appropriation. It would, therefore, be well for monarchs to lay down their sceptres and throw aside their fine linen and purple, and become human beings, working for humanity, seeking to perfect themselves, leaving their subjects to enjoy better conditions and higher aspirations; so that the innumerable hordes who visit the earth can find perfect conditions to plant the banner of truth and honor upon. I find that in some way I am absorbing the power of the medium and will necessarily have to leave. My name is Philip Thorn-

ton, of New York City. I have tried to be of use, and if I have failed I am sorry.

[The spirit was assured that he had not failed. What he says in regard to punishment by death is in accord with every humane instinct of the human breast. We would suggest that the proper time to agitate the abolition of the death penalty, is now, when it has become so apparent, that the daily hangings going on throughout the land, do not in the least decrease the awful crime of murder. Indeed, it is a question that is answering itself, whether murder is not increasing throughout the land in proportion to the number of executions that take place. Every word that this spirit uttered by way of warning to rulers of every kind, should sink deeply into the hearts of those who undertake to rule the actions of others, thus increasing the responsibilities that rest upon their souls. Who would be a king, who has gained knowledge by light received from the spirit life? Not we! not we. Rather let our prayer be, let us wisely rule ourselves!—Ed.]

ARCHBISHOP PURCELL.
(Cincinnati, Ohio.)

I am informed that any one is welcome to attend this circle. [Most welcome, certainly.] I am weak, but anxious in some way to reach a Society that revered me with all my imperfections. The mistakes I made were made more through a lack of force within myself, than designedly. I concluded that the world had unlimited means, or at least that my Society had, and I was careless in my business accounts; and in trying to do good to others I was unjust to myself, and caused many to suffer, which I regret beyond my power to express. Many men and women whom I directed, lost confidence in me and the Church, through my individual acts. I am not here to-day to exonerate myself; but to address myself to many who placed confidence in my spiritual advice. I want each and every one of them to learn to rely upon themselves, and not to expect redemption through any power but their own just acts. At one time I held their spiritual welfare within my own keeping, and I return to them their freedom from all ecclesiastical powers, hoping that they will use that liberty to make themselves good and useful members of society. By so doing they will confer an everlasting favor on Archbishop Purcell.

[The reader can judge, as well as we, whether that communication comes from the spirit of Archbishop Purcell. It certainly comes from a spirit, as the medium at this writing does not know that a single word of it came through her lips. We believe it came from Archbishop Purcell, he having immediate control of the medium. It was with considerable effort he held the control to say as much as he did. When spirits, such as Archbishops Wood and Purcell, are able to break from the bonds of religious prejudice that held them, so recently in their earthly forms, have we not every reason to look for a rapid emancipation of the human mind, both on earth and in the spirit life, from the thralldom of religious bondage? We think so; and therefore work on with courage and hope that our humble efforts are not in vain.

ANNIE MCCORD.
(A Wee Wee Spirit.)

Does you keep any candy for sale here? [No; we did not know you were coming, or we would have had some for you.] It's a real nice place here! I like it. I's got big hands [looking at the medium's hands.] I's not a woman—I's a little dirl. I's got a nice place to live in. O! I don't know what to say. Ques. How came you to find this place? Ans. That good man brought me that was here [Archbishop Purcell.] He says I's got to tell you he baptized me, and I must get out of church. I can't talk much. He helps me what to say. He says I's not old enough to reason, but the sooner I get out of the church the better. Ques. What is your name? Ans. Annie McCord. He says I must say I lived in a town called Cincinnati.

[Here was work mete for repentance, surely.—Editor.]

NANCY PAXSON.
(Of Bucks County, Pa.)

How does thee do? [How do you do yourself?] I feel that we are doing better than we've a right to expect; and in accomplishing so much in such a short time, we've a right to expect a great deal in the future. I've not been long in spirit life, but I have acquired considerable knowledge, and have turned in to work for the cause of justice, the same as I did when I lived in the physical form. I have many friends with me here to-day. We used to meet in meeting, and although at that time we did not see things always alike, we have concluded to throw our forces together and work for the enlightenment of the human family. I have many friends in the phys-

ical form. Some would believe that I can control an organization and give my thoughts to them—others would scoff at the idea—and some that I loved dearly would not give credence to the subject called Spiritualism. To them I would say that there is no meeting that holds its members to a discipline without allowing them to advance thoughts independent of its law, that can make a condition for universal happiness. And I really desire them to investigate honestly and truly this grand subject. Whenever there is a condition favorable, some of us will come, and give evidence of our presence. I have with me, to-day, a spirit who is very weak. Her physical form was worn to a shadow, but she is anxious to let a few of her friends know that she appreciates their kindness to her, and that she will, as soon as possible, give a communication. She wishes me to say that her mother is lifting her up out of her physical defects; and her name is Mary Carver, of Lahaska, and mine is Nancy Paxson. I controlled the medium once before, but was not able to give a lengthy communication. I attended the meeting at Buckingham, and that is all it is necessary to say about myself, for every one will recognize me who ever knew me.

[This spirit accession from the Society of Friends is most gratifying and encouraging; and we hail their co-operation as a marked event in the advance of Spiritualism.—Ed.]

AMELIA LITTLE.
(Philadelphia City.)

Well, I scarcely know how to proceed; but I feel as though it was time that some one should advance some thoughts in regard to obsession; and I know that a few men and women will feel an interest in that subject. I have studied how it could be possible to make unconscious mediums conscious of being controlled by spirits antagonistic to the progress of the human family—conscious that such spirits were holding them as individuals, to destroy themselves, and to break down a work of such vast importance, that every thing sinks into insignificance beside it. If it was possible to interest men and women who have material wealth sufficient to build an institution for obsessed individuals, where the spirits obsessing would be treated kindly, and aided in opening their own spiritual life sufficiently for them to leave and take up the work of their own reformation, we would see some way then to make the lives of mediums happy. But as long as they are left to the mercy of an ignorant public, the obsession will not be of a kind that will allow their mediums freedom; because they are bent upon destruction. And as the true philosophy seems to be the greatest good to the many and the least evil to the few, the insane asylums seem to be the only places for their incarceration. But evil can never be overcome with evil, and it will never cease to exist unless it is rooted out. In olden times they understood obsession. Some were possessed of seven devils, but a good medium can be controlled by an innumerable horde of undeveloped spirits, causing destruction and misery wherever they go. It would be well to make the best possible conditions for mediums that are held by such controls. But my observation has been, that they make all the elements discordant, and many of the spirits are so ignorant that they must be told by embodied spirits how to change their terrible experiences, and how to become spirits loved and admired. The difficulties that exist to-day will soon disappear through the knowledge obtained by intelligent human beings. Do not always rely upon your own individual positiveness; but call upon men and women that have lived centuries in spirit life, and that have worked for the reformation of all, to give you aid to accomplish what you desire. You will be likely to hear of very many cases similar to the few that you have seen; for the universe is tending to a general upheaval and it will likely result in a complete uprooting of the bigotry of the past. My name is Amelia Little, of Philadelphia.

[Every part of that communication is to the point at this time, when the spirit enemies of truth are making their last desperate stand in their reactionary work. Read it all of you who desire to know how to meet such emergencies as those which this spirit alludes to. Spirit obsession of mediums is not confined to Spiritualists by any means. Indeed it is prevalent even to a greater extent among those who know nothing of spirit control than among those who are fully acquainted with its phenomenal facts.—Ed.]

A Memorable Seance—Astounding Manifestations.

Editor of Mind and Matter:

Permit me to trespass on your valuable space in giving expression to a few thoughts suggested by Mr. Jesse Shepard's remarkable seance of Friday evening, Oct. 26th.

In order that your readers may fully appreciate my sentiments, in this connection, I will state that I have but recently returned from a protracted tour in Europe, where I went with the two-fold purpose of psychological research and to test leading mediums of Great Britain and the Continent. Without going further, I may as well say that until the date of the above seance (notwithstanding all my remarkable experiences in this country and abroad), I remained an obdurate skeptic and materialist, having witnessed nothing warranting a positive conviction of spirit return. Although I had heard much of Mr. Shepard's seances I had made up my mind that they were about like many other musical seances I had attended, and so concluded not to bother myself with a repetition and corresponding waste of time. I must, however, be candid enough to say that I was finally led to attend the seance from a mere motive of curiosity, and I now date a spiritual awakening from that hour. On arriving, finding the room thronged with people, I felt fortunate in having previously purchased a ticket.

I presume your readers are already acquainted with the *modus operandi* of Mr. Shepard's seances, and desire only to state what were my feelings during the marvellous performance. When all were seated in the circle, and Mr. Shepard had taken his seat at the piano, there was a manifest dignity and fitness characteristic of the great personal power of the medium. Immediately upon the lights being extinguished I was fanned and cold gusts blew about me. Soon after, the guitar was carried about the room, playing the hymn, "There is a Happy Land," while the audience were singing simultaneously with the playing of the air on the piano by the medium. And

right here I may remark that this manifestation of itself would have startled me without anything else, and from my knowledge of the guitar I cannot divest myself of the conviction that a separate and individual agency was required to manipulate that instrument in contradistinction to the piano, for the guitar was distinctly played, not drummed. This is an important point to begin with. I have attended many musical seances, but never before heard the guitar played.

After this came a brilliant fantasia upon the piano by a control supposed to be Donizetti. It certainly, in point of thorough bass and counterpoint, equalled if not surpassed the recorded music of this great master.

The next manifestation was still more striking, namely, the playing of the harp, guitar and piano at one and the same time in perfect unison. The harp and guitar were floated above the sitters, while a vigorous performance was kept up on the piano. The instruments passed in front of me on several occasions, and were all the while discoursing celestial harmony. Be it remembered the instruments were not drummed, but elegantly and effectively played upon.

About this time voices began to speak to different persons in the circle, and a voice came directly to me, calling me by name. This was most astonishing, as I was an entire stranger to the house and audience. Following this came other full names of those who have long since passed away. This was the only occasion on which I ever received a personal test in the direct voice.

Many other manifestations rapidly followed, when the voices announced the great Egyptian march. In all my musical experiences at home and abroad, I have never listened to anything so unapproachingly grandly thrilling; the whole room seemed to vibrate unto the matchless melody. But more was yet to follow.

We were treated to what appeared to be a duet between those immortal artists, Mad. Bosio and Sig. Lablache, which, for vocal power, finish and technique, surpassed anything I ever heard in the grand opera houses of Europe.

The seance from first to last was an unqualified triumph for spirits and medium.

WM. H. BARCLAY, M. D.

605 So. 7th St., Phila., Nov. 5, 1883.

Letter From Stephen Pearl Andrews, Confirmatory Of the Spirit Communication of Eunomius.

Editor of Mind and Matter:

I read with great interest the wonderful revelations made through you, your paper, and the mediumship of Alfred James, from the ancient worthies, in respect to the rise and growth of Christianity. A slight circumstance happened to me sometime since, which I think has a certain bearing on the important work you are engaged in, and furnishes a considerable confirmation of the correctness of certain views you are promulgating.

It is known to you, incidentally, doubtless, that I am engaged in elaborating and have propounded a form of Theoretical and Practical Philosophy, which I denominate Integralism; because, as I believe, it is radical and all-sided, and as being such, that it furnishes a basis for a grand reconciliation among the most diverse sects of human beliefs and interests. The right or wrong of my opinions on this subject are not involved in what I am now about to say. It is only necessary to know that such is my belief, and my life work; and to remember that the gist of the whole matter is expressed in the two words, Integralism and the Reconciliation of conflicting elements—the adherents of the doctrines calling themselves Integralists.

Such being the case, sometime between six months and a year ago, I received a communication through a mediumistic channel, in which I have the greatest confidence, from a spirit who announced himself as Constantine the Great, the first Christian Roman emperor. He then went on to claim that he was my predecessor or precursor in the business of undertaking the reconciliation of opposite or various systems; that he was, as he expressed it, the first Integralist; and he seemed to demand of me recognition and sympathy on that ground, and promised me such aid in turn as he should be able to render. I knew then, of no facts, none are contained in mundane history, justifying such a statement, and I looked upon this claim as a boastful pretension on the part of some spirit. I could not tell whether it was Constantine or not; and I fear that I treated the communication with some lack of respect. For that reason, or for some other, the interview was shortened. No further explanations were made; and I had hardly thought of the subject since, until, recently in reading the matter referred to which you are publishing, I was suddenly struck with the fact that they place Constantine in a position very analogous to that which he claimed, through my medium, to have occupied.

According to those communications through Mr. James, there was, precisely at the time of Constantine, a grand crisis of conflict between Olympianism, the old traditional religion of the Greeks and Romans, Christosism, a somewhat recent invasion by a new doctrine from the East, and the still more recent invasion of Hesusism, from the West; and Constantine called the great council of the empire, for the purpose of finding out some common ground upon which the adherents of the opposing forms of faith could agree. And, indeed, it becomes probable that his life and reign were devoted to the realization of that idea. If so the propriety of the claim he asserted through my medium becomes obvious; and at any rate it strikes me that there is a confirmation of some value, in the parts I have recited of the new views you are publishing, affecting the history of those times. It does not matter that Constantine's method of reconciliation and mine would be in any case totally different.

New York.

STEPHEN PEARL ANDREWS.

A Liberal and Important Offer.

Dr. J. W. Walker, of Franklinton, N. C., the able and well known physician, who has attained such notoriety within the last few years on account of his marvelous cures of consumption and rheumatism, in fact he has never failed to cure a case of either, will send MIND AND MATTER, one year, to any one sending him \$3.25 for a package of his consumptive specific. The package is worth \$5.00. Will do likewise to any one sending \$3.25 for a \$5.00 bottle of his Rheumatic Remedy. One bottle cures rheumatism in any of its forms.

Address, J. W. WALKER, Franklinton, N. C.

Notes From Boston.

—Mrs. Nellie J. T. Brigham, of New York, is lecturing under a month's engagement, for the Boston Spiritual Temple Society, in Horticultural Hall.

—Mr. Cocke, the newly developed musical medium, is meeting with remarkable success. Mr. Bliss is his business manager.

—Prescott Robinson has for years been conducting public spiritual meetings in Harmony Hall, at ten cents admission fee. He has now opened them free, and he should be encouraged by a very large attendance.

—Dr. Wm. M. Keeler has returned to New York, where he and Dr. A. W. S. Rothermel are soon to open a spirit photograph gallery on a somewhat grander scale than has ever before been done.

—Mrs. M. W. Leslie is sitting for form materialization with favorable results. She has now called for sittings than she can give her attention to.

—L. L. Whitlock's Fact Meetings in Horticultural Hall are doing a good work for the advancement of spiritual knowledge.

—The Spiritistic Phenomena Association, under the presidency of James A. Bliss, is becoming a powerful factor in the ranks, and is meeting with surprising success in its work for the dissemination of spiritual knowledge. Mr. Bliss is an energetic and effectual worker, and has done much toward making this Society the power it is.

—Mrs. E. C. Hatch is holding materializing seances with flowers combined, and they are largely attended, as are also Mrs. Bliss's seances and Mrs. Fay's.

—A number of new mediums for various phases are being developed, and their entry into public work will be anxiously awaited, for any medium's usefulness can never begin until, regardless of the antagonism of bigoted friends, he will fearlessly and faithfully give the benefit of his divine endowments to the public, thus opening spiritual knowledge and enlightenment, not to a few hidden, selfish friends, but to the people of the world who are living in error and groping in darkness.

—I often hear the MIND AND MATTER inquired for. If you will send me a few copies each week, I will dispose of them to applicants and remit as often to you.

PIERRE L. O. A. KEELER.

35 Hanson St., Boston, Nov. 5, 1883.

[From the Lancaster Intelligencer.]

Vaccination—Dr. Fahnestock's Opinion of its Efficacy.

As many of my Southern friends have requested me to write an article upon vaccination, I do so now, with the view of eliciting the truth, not the opinion of others.

I am aware that there is great opposition in Europe, as well as in this country, to the use of the cow or kine pox, because many believe, and have reported hospital cases, where diseases have been introduced into the system of those who were vaccinated. I have but little time, and less inclination to discuss the topic "pro or con," and will simply state facts, or what I know in regard to it.

My father, Dr. Samuel Fahnestock, commenced to vaccinate some years before I was born (1804), and continued to do so as long as he lived, or until 1836, some thirty-years afterwards. During that time, he kept a regular account, name and date of all the persons that he vaccinated, (over a thousand) and I have often heard him say, that of all the cases recorded, not one had taken the genuine small pox, but that some few cases, towards the end of his life, had taken the varioloid, which seldom left any pits or scars.

He was exceedingly careful not to vaccinate any one who had the least eruption on their body or diseases of any kind, and only used matter that was freshly taken from the arms of children that he knew were healthy, and free from hereditary taints. I have practiced medicine and vaccinated ever since the spring of 1825, some fifty-eight years—and my experience accords with that of my father.

I was myself vaccinated nine times before I took the disease and have been revaccinated often since, but never took the disease a second time, and as I have been exposed, as physicians generally are, to all stages of the disease, with impunity, vaccination must have been of some use, and it cannot be denied that millions have been protected by the same remedy. Under the circumstances, therefore, the question naturally arises, are we to abandon a remedy that promises protection from so dreadful a disease as smallpox, because some persons have suffered and died of diseases that more than likely have been caused by neglecting the necessary precautions.

I am aware that diseases may be communicated by vaccination. Carelessness, or unclean lancet, or foul matter of any kind introduced under the skin, may produce diseases, which, although not of a specific nature, may be equally pernicious.

Many diseases and deaths have, no doubt, been laid at the door of vaccination when they in truth were the result of other causes. Indeed, there are many causes that produce disease outside of vaccination, that have been ascribed to it.

Exposure to sudden changes of heat, cold or dampness, as well as to certain conditions of the mind. Fear has a powerful influence. A case in point occurred some years ago to my certain knowledge, in that of a gentleman who was very much afraid of smallpox—who took the disease perfectly upon being told that a child (on the opposite side of the street who had died of measles), had died of smallpox.

This terrified him so that he took a chill and fever, followed by all the symptoms of genuine smallpox, although there was not a case of disease in the city, nor within a hundred miles of it. The gentleman was much pitted and still bears the marks of the disease. If, therefore, the mind through fear can produce a specific disease like smallpox or cholera, which has often taken place, what may it not effect in the case of other diseases?

With respect to re-vaccination I have but to remark, that if it has been properly done once, and the pustule has been perfect and well defined, the protection will be perfect as possible, and at the most, varioloid can only take place.

WM. BAKER FAHNSTOCK, M. D.

"I don't want to miss a single number."—Jas. Wonfor, Pescadero, California.

Strong Testimony in Favor of J. Frank Baxter From His Early Home.

PLYMOUTH, MASS., Nov. 4th, 1883.

BRO. ROBERTS:—Please find enclosed one dollar, for which send me as many numbers of MIND AND MATTER of the last issue, Nov. 3d, as it will pay for. I want them to distribute amongst the relations and friends, in this town, of Mr. Josiah F. Baxter. Mr. Baxter was born and brought up here. His parents were born here, and his mother still lives here. Josiah F. was their only child. He married a Plymouth lady. He became mediumistic at an early age. The spirits came to him and caused him to write their names, the manner of their death (so-called) the towns where they lived, etc., then, just as he says they do now. Josiah was a home boy—very domestic—and was called a good boy. The spirits imparted to him the particulars of their earthly lives. This was before he became a public medium. The matter they communicated was written down by him. His near friend, Ichabod Carver, used to send letters of enquiry to New Hampshire, and down to the state of Maine, to their parents or friends, or to some postmaster, asking whether such a person ever lived and died there under such circumstances as were related by the spirits. The answer always came back affirming the truth of the spirit statements thus given. Mr. Carver wrote them all down in a book which he has in his possession now. He showed them all to me more than twenty years ago. That was when I first began to investigate spiritual phenomena. So, Mr. Baxter's explanation of the written slips found in the envelope at Georgetown, may be relied upon as being true. I never heard of anything against his character during his boyhood or youth, until he went to the Normal School; and then nothing but what the prejudiced Church and Bundyite bigots alleged against him as a Spiritualist and medium.

He used to be controlled when a mere youth, in the way he states in his letter of explanation concerning the written slips found at Georgetown; that is he was controlled to write these spirit statements in his own dwelling or lodgings, alone. Now, as he used to be controlled to do this when he was a youth, I believe him to be the honest test medium he claims to be; so satanic Bundy, and all his lying imps cannot make much headway against Josiah F. Baxter's character as a medium, gentleman and scholar.

Mr. Baxter always draws a full house when he comes here to lecture. He now hails from Chelsea, Mass., where his family resides. You know as much about his public mediumship as I do. Bundy is true to his calling, and goes up and down the earth seeking for some popular and reliable medium to destroy his or her usefulness, thereby striking a deadly blow at Spiritualism.

Bundy and his followers are seeking to get control of Spiritualism, in order to put the shackles and handcuffs of tyranny on those who are rising up in support of Spiritualism and its teachings. But they will be overthrown. Fifteen hundred years ago priestcraft broke down Heathen Spiritualism, and built up in its place Christianity or Christian Spiritualism. Constantine the Great was the Bundy of that day, who murdered his family in order to carry out his designs on Ancient Spiritualism, and to set up the "man of Sin," the "Great Harlot." As he had all the power of earth, he deluged the earth (or was the cause of it) in blood. All mediums were destroyed by hanging, burning or drowning, or hunted down by the same classes of persons as are engaged in similar work to-day. All spiritualistic literature they could get hold of was destroyed, and only such literature allowed to escape their bigotry, as would favor the Christian Spiritualism of the so-called Christian church and the interests of its priests, who invented the New Testament and its Jesus, "The Christ." They made him give the key of the spirit world to Peter. This key they made, and kept in the Christian Church, to bind or loose as suited the priestly craft of those on earth or in the spirit world. This was ancient Bundyism. So it would be now if the Bundyites had the power. But the masses are growing too enlightened to be subjected to their reactionary schemes. Yours,

NATHAN CHURCHILL.

Obituary.

Left his diseased body, at Northfield, Vermont, October 28th, 1883, Alonzo Wilmot, aged 59 years. Mr. Wilmot had long been a firm Spiritualist, and he found his faith not only a beautiful and consoling one to live by, but preeminently such to die by. D. T. A.

To the Liberal Public.

Volume two of the "Freethinker's Magazine" and "Freethought Directory" will contain six numbers, of sixty-four pages each, and will be published on the following months of next year: January, March, May, July, September and November. Each number will be ready for mailing on the 25th of the month previous to its date of issue promptly, and in every respect will be an improvement on the first volume.

The departments for the next volume will be "Editorial," "Communicated," "All Sorts," "Extracts from Letters," "Freethought Directory," "Business Department," and "Advertisements." The "Extracts from Letters" department, will be a very interesting feature of the Magazine. The editor will select a few lines from the letters of correspondents—who write to him—such as he thinks will be interesting to the reader.

And we earnestly request our friends to continue to forward the names of out-spoken Freethinkers for the Freethought Directory. The charge for the first insertion of a name and postoffice address, will be twenty-five cent.; after that, nothing.

The subscription price for a year is \$1.50; for one month 25 cents. Five numbers will be sent for \$7.00; for one month \$1.00. From our last year's experience we feel confident that the Freethought public will give us generous patronage.

H. L. GREEN.

L-1-2. Salamanca, New York.

Notice.

Any one can obtain a copy of Mediumistic instruction to sit in the light, and communicate with spirits, by sending twenty-five cents to Medium We, 2801 corner 28th and Grace street, Richmond, Virginia. The time has come for every individual to commune with God direct. Amen and Amen.

(Continued from the Eighth Page.)

plains of Moab thirty days. This is all that is said in the sacred record. Jewish, Arabian and Christian traditions have labored to fill up the details. "Amid the tears of the people—the women beating their breasts, and the children giving way to uncontrolled wailing—he withdrew. At a certain point in his ascent he made a sign to the weeping multitude to advance no further, taking with him only the elders, the high priest Eliezar, and the General, Joshua. At the top of the mountain he dismissed the elders—and then, as he was embracing Eliezar and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley. He wrote the account of his own death in the sacred books, fearing lest he should be defiled."

Such is the Jewish legend concerning Moses. It is an unquestionable fiction from beginning to end; as any unprejudiced reader can see at a glance. If it has any historical or traditional feature about it, it is plain to see that it relates to the Moabites and not to the Jews. The reason assigned why Moses did not enter the Promised Land is in the highest degree absurd. It is pretended that it was because the lawgiver Moses and the high priest Aaron sinned against Jehovah. Is it at all likely that the chief-captain Joshua would not have shared fully in the sin of Moses and Aaron, whatever it was. Besides, we are not told why Joshua, under Moses, could not as readily have conquered Canaan, as he did without the aid of his miraculously endowed prophet leader Moses? Why that forty years' wandering over the plains of Moab? and why did the Moabite oracles of Balaam become, by the instrumentality of Moses, blessings to his people? Why, by those oracles, were they rendered conscious of the great importance of having the Lord on their side? Why were they not rendered so by the great Jewish oracle, Moses himself? Why did the warlike Moabites tolerate that herd of Jewish tramps within their territories for the long period of forty years? What were they doing in Moab all that time? We answer: the whole story of Moses and his people, and their doings in the land of Moab, was, in all probability borrowed from a Moabite or Sethite legend, and worked into the Jewish fiction in the manner stated. The care with which the Jews have concealed the Sethite affiliations of the Moabites, or the Sethite designation of the warlike and tumultuous Moabites, shows that there was some very special reason for the concealment. But for this spirit communication of Gesenius mankind might have remained in ignorance that the ancient Sethite nation ever had an existence. Having by so many facts shown that there was such an ancient people as the Sethites, and thus clearly corroborated that part of the statement of the spirit Gesenius, we have a right to infer that the great Sesostris was a Sethite or Moabite monarch, and especially, since there can be no place found for him among the kings of the twelfth dynasty of the Egyptian sovereigns, where Manetho is said to have placed him. From what Strabo said of Sesostris, it seems hardly possible that he could have been an Egyptian king. We quote from Bunsen's "Egypt's Place in Universal History" (Lon. 18.) vol. ii, p. 296) what Strabo says:

"Near the straits of Deire, and the little town of the same name, where the Ichthyophagi live, there is said to be a monumental record of Sesostris, the Egyptian, who announced his passage across them in hieroglyphics. He was clearly the first who subjugated the land of Ethiopia, and that of the Troglodytes. From thence he crossed over to Arabia, and then overran the whole of Asia. This is why mention is made in many places of Sesostris-fortresses, and that imitations are met with of the temples of the Egyptian gods. From thence, past the land of Frankincense to the land of Cinnamon, is about 5000 stadia (825 miles, 84 degrees). Beyond this country, however, they say, no one yet has ever penetrated."

Bunsen then says:

"This means, therefore, not even Sesostris. Strabo himself says so expressly in a subsequent passage of the same book. 'Sesostris conquered all Ethiopia as far as the land of Cinnamon, and they still point out the monumental pillars and inscriptions erected as memorials of his expedition.' But Ethiopia had been conquered by the Tuthmoses already in the new empire."

From which facts we conjecture that Sesostris was, as the spirit of Gesenius states, a Sethite or Moabite king, who may, in the time of the twelfth Egyptian dynasty, have invaded Egypt, and for a time governed the Egyptians, but not long enough to have any permanent monuments erected of his rule in that country; and that then, having marched up the valley of the Nile, he invaded the lands of Ethiopia, and the Troglodytes, which he conquered, and that then marching his army to the straits of Bab el-Mandeb, he crossed into Arabia, which he overran on his return to his own country, to what is now Northern Arabia or what was ancient Syria, at all events to the country of the Sethites. This conjecture will explain all the perplexities which have existed concerning Sesostris. He would thus have been a ruler of Egypt, and as mighty a ruler as he was supposed to have been, and the fact of his leaving no trace of his name on the monuments of Egypt would be explained. Even if he raised such monuments to commemorate his Egyptian reign, the succeeding Egyptian kings would have destroyed all trace of their national humiliation at the hands of a foreign monarch and a detested invader of their country. It will account for Manetho placing him among the Egyptian kings of the twelfth dynasty, who were his contemporary sovereigns in Egypt. It will account for the fact that that memorial of his African conquests was erected in

Arabia and not on the African shore of the straits of Bab el-Mandeb. And, finally, accounts for the fact that the conqueror of Ethiopia and the Troglodytes invaded Asia by the way of the crossing between the Red Sea and the gulf of Aden. Had the Egyptians arisen against Sesostris, and regained their kingdom, while Sesostris was overrunning the countries of Africa upon the Upper Nile, he would have done just what was done, crossed directly into Arabia and returned to his own country by that route, from whence he would have carried on his Asiatic conquests which made him so famous in ancient history. That course, however, no Egyptian king would have taken. His natural course, if he intended to invade Asia, was to have gone down the valley of the Nile and crossed at the other extremity of the Red Sea. When, in addition to all these probabilities, we have the positive statement that Sesostris was the renowned king of an ancient people called the Sethites, or "children of Seth," as the Hebrews called them, we feel quite sure that another page of destroyed or long-lost ancient history has been restored to the world through these astounding spirit relations. If then Sesostris was a Moabite Sethite, and if the Jews borrowed any part of their sacred legend of Moses from the Moabites, as the spirit of the competently learned Gesenius says was the fact, then may we rightly conclude that the etymology of the name Moses, given by the spirit, is correct; and that *Mo*, meaning man, and *Ses*, the great Sethite conqueror and lawgiver, became the invented Hebrew name of the hero of the Jewish legend, plagiarized from Moabite annals. As we have followed this hastily traced inquiry, we have been startled at almost every step by the light that blazed forth at almost every touch of the magic wand of truth that Gesenius placed in our hand.

We will close this critique by briefly noticing what Gesenius says in relation to Apollonius's visit to Jerusalem. It appears that the offence that he, Apollonius, committed, was to demonstrate to the Jewish priests that he knew the fraudulent and deceptive nature of their so-called sacred writings. It was for this offence he was tried before Felix, Festus and Agrippa, as Paulus or Polionus. As this was a religious, and not a civil offence, and not prohibited by the Roman laws, he was finally discharged, when he no doubt fled to Tarsus, as Gesenius states. We feel it proper to say, that during the most of the time we were engaged in making this investigation, we were made sensible of the assistance of a spirit or spirits, who accompanied us. Whether the spirit of Gesenius fulfilled his promise and gave that assistance, we cannot tell.

Testimony to J. Frank Baxter's Mediumship, and Protest Against the Course of the R.-P. Journal.

Editor of Mind and Matter:

DEAR SIR:—Your issue of the 3d is before me, containing an account of the alleged exposure of Mr. J. Frank Baxter, by the Syracuse (N. Y.) Journal and the R.-P. Journal. It is hardly necessary for me to express disgust at the action of these two journals, in their endeavor to injure so justly good a man and medium as Mr. Baxter. Of the former foe of Spiritualism, I have little to say, except my belief that, like its many followers, it is pledged by Christian bigotry to destroy, if possible, all that is sacred to us—the knowledge of a future existence. The R.-P. Journal's second handed accusation is lighter than the fragrance of a flower, and the combined efforts of the whole staff of fossils can make no deeper impression upon the minds of right-thinkers, than could a drop of water upon a mighty rock. As to the character of the man under assault by the vituperous Jesuitical scribes, I deem it but justice to the man and cause, to state openly and boldly, that Mr. Baxter is, if there ever was, one of the most strictly genuine mediums extant. His mediumship covers many years of faithful service, and this little "trick" of the foes of Spiritualism will never cast a blot upon his fair name. Mr. Baxter, allow me to congratulate you upon the fact that you are assailed by such harmless would-be character killers. The right will prevail. *Honi soit qui mal y pense*

DR. WM. M. KEELER.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are obsessed or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and five two-cent stamps.

Dr. J. BONNEY, Controlling Spirit.
Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

Contingent Fund.

For the purpose of extending the circulation of MIND AND MATTER by the distribution of sample copies:

We desire all the friends sending contributions to state distinctly which fund they wish to contribute to, as this fund is for the express purpose of extending the circulation of the spirit communications appearing weekly in MIND AND MATTER.

Total amount contributed..... \$125.00

EDITORIAL BRIEFS.

P. L. O. A. KEELER is in Boston holding seances with good success.

Dr. B. F. BROWN has removed to 1805 Girard avenue, Philadelphia, Pa.

Mrs. E. GEORGE (medium), of Philadelphia, is in Washington, D. C., for the present, giving private sittings and holding seances. Her address is 207 Penna. ave., west.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

We have received information that arrangements have been perfected for Mrs. Cora L. V. Richmond to speak at Chickering Hall, New York City, for the Sunday evenings of November.

Mrs. M. E. WILLIAMS, materializing medium, at 462 West 34th St., New York City, has changed the time of holding her seances. For particulars see advertisement in another column.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

Mrs. H. S. LAKE informs us that she will speak at Vinton, Iowa, during November; at Ottumwa, Iowa, during the Sundays of December. She would like to make engagements in the Southern States.

It is expected that Mr. P. L. O. A. Keeler will visit Brooklyn, N. Y., some time during the winter, and hold seances in conjunction with Dr. Wm. M. Keeler. The two mediums form a very powerful combination.

We are informed that A. F. Ackerly, materializing medium, will be located at 333 West Madison street, Chicago, Ill., after October 28th, and will hold seances for materialization, also for independent slate writing.

HORACE M. RICHARDS desires to announce to his friends that he has returned to Philadelphia much improved in health. Any persons desiring to communicate with him, can do so by addressing him at 470 North Eighth Street, care of Mrs. Dr. Cooper.

Dr. B. F. BROWN, wishes to announce to his many friends and the public, that all those persons intending to secure his services; must do so at once, as he intends leaving Philadelphia in November for California, to spend the Winter there.

We earnestly recommend our spiritualistic friends to attend the inspirational lectures of Mr. Walter Howell at Baker Hall, N. W. cor. Broad and Columbia ave., 10.30 a. m., 7.30 p. m. each Sunday. For full particulars see Saturdays Public Ledger.

Dr. WM. M. KEELER and A. W. S. Rothermel inform us that they expect soon to engage in "spirit photography," either in Brooklyn or New York City, due notice of which will be given in the advertising columns of MIND AND MATTER.

MOSES HULL has removed from Erie, Penna., to 1289 Lincoln avenue, Cleveland, Ohio, where he can be addressed by those desiring his services to lecture. For a short time he will lecture for the Society of Spiritualists and Freethinkers, of Cleveland, Ohio.

Dr. J. H. RHODES wishes to inform his numerous friends and patients that he has opened an office and store at 803 Buttonwood street, Philadelphia, where he will heal the sick by the laying on of hands; also, that all of his celebrated family medicines are for sale, wholesale and retail. The Doctor also keeps constantly on hand MIND AND MATTER, also all Spiritual books and papers, as well as the Liberal literature of the day.

WM. B. FAHNESTOCK, M. D., wishes to inform his many friends and the readers of MIND AND MATTER, that he has arrived at Lancaster, Pa. The Doctor informs us that he has on hand about a dozen of his third edition of "Statuolence and its Uses," containing articles upon "Cataplexy" and "No Current in Magnetism," to be offered on the same terms as before to those subscribing for MIND AND MATTER. All persons desiring to correspond with the Doctor will address him at Lancaster, Pa.

JESSE SHEPARD, the wonderful and phenomenal musical medium, will continue his select musical concerts at the seance room of MIND AND MATTER publishing house, 713 Sansom Street, Philadelphia, Penna., till further notice. It is impossible to describe them; they must be attended in person. Tickets can be procured at the office of MIND AND MATTER, and of Mr. Shepard. Seances will be held at present only on Friday evening of each week, and tickets must be procured in advance. Any person desirous of witnessing Spiritual phenomena would do well to avail themselves of this rare opportunity, as the chance may never occur to them again to enjoy anything like it. Tuesday and Friday evenings, at seance room, 713 Sansom street. Secure tickets in advance—\$1.00.

Another Medium Assailed by the "R.-P. Journal."

We copy from the Journal of the 3d instant, the following review of "Drift," a pamphlet of 84 pages, published by H. B. Cochrane, and transcribed by "Amaranth," the wife of Dr. W. W. Cochrane, and dedicated to him.

"This little book claims to be a series of communications from the ascended spirit of George Eliot, projected through the mentality of a Philadelphia lady, or, as a Spiritualist would say, written through the 'mediumship' of the lady. This latter, however, the author would repudiate; since the book denounces strongly 'spirit control' and Spiritualism generally, as usually understood. 'No curse half so great,' says George Eliot in the book, 'half so degrading, half so soul and body destroying, as the thing called 'spirit control' ever came to the deluded children of men. You who have eyes to see, may see the effect upon mortals in the purblind, uncertain, shivering, quivering creatures who go about among you and whom you may well name 'mediums,' for they are neither themselves, nor are they anything else, but a sluice through which may pour as it lists all the uncleannesses of all worlds.' The following explanation is given of the mode of production of the book: 'In transmitting my thoughts to the present writer, I no more 'control' her than if in earth life I sat down' by her side, and we exchanged thoughts, which were subsequently transmitted to paper. * * * We communicate by brain telegraphy precisely as all thought is transmitted everywhere, but strong enough in this case to be sentient, because of the sympathy, because of the power of our magnetic connection.' Now, this is precisely what we Spiritualists call inspirational or impressional 'mediumship.' The distinction made between her 'brain telegraphy' and our 'impressional mediumship' is without a difference. According to her own showing, 'Amaranth' is as much a medium as Mrs. Powell, Mrs. Champion, Mrs. George, or any of the other inspirational mediums of Philadelphia.

"Amaranth" evidently desires to be considered as above the ordinary plane of mediumship, so much so that her inspirational powers transcend those of all so-called mediums; she occupies a position unique and exalted, topping all others. Not only is she in closest communion with one of the greatest female minds our planet has produced, but that communion is of a nature distinct from that realized by all other mediums. All through the volume "George Eliot" indulges in extraneous praise of the medium, "my Amaranth," as she repeatedly calls her. She speaks of Amaranth as probably her "sister atom since the dawn of eternity," for looking backward and forward, neither beginning nor end can be found of their "work together." The first assistance towards the light received by George Eliot at her entrance into the spirit life was not from spirit guardians in the spheres, but from "my Amaranth"—how received is not specified.

Do the contents of this booklet bear out the assumptions of the author? Is there aught in it probative of its emanation from such a mind as that of George Eliot, and demonstrative of its mode of production being so superior to other mediumistic publications? The answer must be in the negative. No rational mind could conceive of George Eliot writing such a book. There is nothing in it at all reminding of its alleged author. How absurd to think of this learned lady ridiculing and spitefully abusing modern scientific research and the most eminent scientists of the world. Imagine George Eliot talking of Huxley, Tyndall, Lyell, Spencer, in the following strain: "impudent idiots," "idiots pouring over the magnified legs of flies," "matter-crazed creatures," "scavengers of geology and the sciences, rag-pickers of astronomy, and swill-gatherers of chemistry," "dross and refuse of human understanding, hump backed in intellect, soul-emptied specimens of ages of false and distorted teachings," "addled idiots," and so on ad nauseam. Such low invective could never be made use of by George Eliot, and it is profanation of her honored name to ascribe to her such drivel. Several poetic effusions are found in this book also, purporting to come from Alice Carey, and Mrs. Browning.

This book tells us nothing new or valuable concerning material or spiritual things. Its object seems to be the laudation of the "medium" Amaranth and the advertisement of her husband as a "Hygiene (sic) and Magnetic Physician." Twelve pages are devoted to the latter, including accounts of his wonderful cures of otherwise helpless cases, all written by the Doctor himself. Of course George Eliot would be glad to write a book for publication, in order that the husband of "my Amaranth," her "sister atom from all eternity," might lustily blow his own trumpet as a "Hygiene" Physician.

[We rather think that the Journal this time has effectually punctured a mediumistic windbag.—EDITOR.]

AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

J. W. VAN NAME, M. D., informs us that he will leave Bridgeport, Conn., the latter part of this month for Harrisburg, Pa. Any persons desiring his services en route, to lecture, hold sittings, or give clairvoyant examinations, or psychometric readings, and who desire to make arrangements with him to stop off, can do so by addressing him at once, at Bridgeport, Conn.

[FOR MIND AND MATTER.]
The Allen Boy Medium

D. Chidester, Bangor, Mich., writes: "We are forming a circle after the suggestions published in MIND AND MATTER. The endeavors of MIND AND MATTER cannot be overestimated by the present generation, and in the future many will bless the man who had the courage and individuality to do and say those things that now seem so much out of the beaten track so long followed and thought to be right. Keep ahead and let truth prevail although the whole world is opposed."

An Appeal For Justice to Women.

Editor of Mind and Matter:

FRIEND ROBERTS:—I, a woman, am in just the mood this morning to call for justice to woman, and to hope that you will be brave enough to second the motion. What has started me? Simply this: I find in the Saturday Express, of date Oct. 6th, an able article from Lois Waisbrooker, and as there is no one who writes for your columns who interests me more, I of course read it.

In the same paper I find a statement that efforts are being made to secure for Richard Travellick, who has given twenty years of his life in trying to secure justice to labor, the means to purchase him a home in his old age.

My mind then reverted to the fact that money had been raised for Andrew Jackson Davis and for J. M. Peebles for the same purpose, and also to the fact that when Henry Slade was in the clutches of the law in England money was sent from this country to aid him; the *Banner of Light* taking an active part therein. But Susie Willis Fletcher was left to spend her year in prison, and I ask why is it that man is aided and woman left to suffer?

As to Mrs. Fletcher's private character when compared to Slade's—no, I will not belittle her in making the comparison; and the same principle was involved when it comes to her mediumship as in Slade's; but instead of aiding her, some of the so-called Spiritual papers actually attacked her. I thought of all this and tried to think of a woman, one who had spent her life for the cause, for whom an effort had been made to furnish the means to purchase a home, but could not remember one who had been thus favored.

I then asked myself, "Have we no women in our ranks who have done as much as has A. J. Davis or J. M. Peebles?" I of course can speak only for myself, but in my opinion Mrs. Waisbrooker's "From Generation to Regeneration" goes deeper down into the principles of life than does all that either of the above named gentlemen have either written, to say nothing of her "Helen Harlow's Vow" and other valuable works that are now out of print.

She has given twenty years of her life. She has no home, no means, is gray-headed and in poor health, and if one single worker in our ranks deserves a good home and harmonious surroundings, she does. I had read of her for years, but never had the pleasure of meeting her till at the Clinton, Iowa, camp meeting in August last, and while I remained in Iowa I met her occasionally after. I have seen her in such agony of spirit because she had not the means to scatter broadcast the truths that burn in her soul that her emotions drew tears from the eyes of all present, and any one of us would have been glad to have aided her, but, like herself, we too were poor.

There are those in our ranks, men and women of wealth, who might aid her if they would. Will they? That is the question I wish to ask through your columns. Will they?

Respectfully yours, MRS. B. P. WAITE, Shabbona, Ill.

Just Views of Injustice.

MINNEAPOLIS, October 22, 1883.

Editor of Mind and Matter:

Please allow me to express a few thoughts through your valuable paper, and among other things my utter disapproval of the abuse and insult that the *Religio-Philosophical Journal* is heaping upon so many mediums. I respect principle more than I do persons. Therefore I naturally look to the free, unobstructed working of the principles of liberty as the redeemer of mankind from physical, mental and spiritual slavery. Because my neighbor does not live as I do, and because he does not think exactly as I do upon questions pertaining to morals, religion, living, etc., it does not necessarily follow that he is dishonest, or that he is lacking in self government or qualities which go to make an honest, earnest man, viz: self-respect and a liberal nature.

Many truly honest people have (with that same honesty) defended what to others seemed error. But, providing the error be pointed out to them in the proper way, in a kindly spirit, they will surely see their mistake and acknowledge the same.

Mr. Bundy, of the *Religio-Philosophical Journal*, cannot help his peculiar constitution, for, like all of us, he was born so. But it is illiberal and positively unjust for him or any one to attempt to insinuate their thoughts, creeds and conclusions upon others under the lash of public denunciation. I apprehend the editor of the *Journal* would struggle most desperately against any legislative enactment that would, in any degree, restrict his liberty or right to engage in legitimate, honorable business, such as he might at his own discretion choose. Why then, in demanding liberty for himself, should he not be willing to concede the same to others? If he is a fit person to stand in high places as a defender of Spiritualism, why should he exultantly bring forward the Ohio "Russell bill" as an example, and with the expressed hope that some similar instrument of persecution may be introduced in all the States? He professes to believe that such instruments would rid Spiritualism of much that is demoralizing, by weeding out many (as he claims) mediums of disrepute, who resort to unfair, illegitimate and dishonorable means to gain a livelihood.

Now, I cannot conceive of a more unfair, disreputable, and unjust means of getting money, than by libelling, through a so-called spiritualistic journal, the very instruments through which the spirit world has chosen to carry forward a great truth. The spirit world is to be the judges and choose their own instruments, and not Mr. Bundy. When he sanctions enactments, like the one referred to, it is quite evident to me that his position is one of the two following: That he is either an enemy to the cause he professes to uphold; or, he is totally ignorant of the fact that, on the average, not more than one medium in five hundred would be able (for want of money) to pay the \$300.00 license as stipulated in the Russell bill. In either case, he is unfit for the position he holds as editor of a spiritualistic paper.

Any human law which is an attempt to abrogate a natural one, viewed in a broad and liberal spirit, is a failure. Any human enactment which makes money the try-square and test that is to decide between right and wrong, truth and falsehood, honesty and dishonesty; between the man and woman of virtue and the sensualist and freebooter—is a true symptom of moral and intellectual disease. Not only does it place the ignorant and vicious too often in places of dictatorship with honesty, wisdom, and true nobility, as subjects, but it immediately becomes an instrument for

adding hardship and persecution to the load of the overburdened poor—thus broadening the gulf between the rich man and his poor neighbor, asking the question, Is he money? and rejecting the true question, Is he human?—sinking poverty-stricken genius deeper into obscurity, and bringing gold more prominently to the front. Such methods of distinction pave the way for caste, the curse of which lays upon the broad Orient, and the forerunners of which extend throughout Europe.

In attempting reform, men should constantly ask themselves: Will this make all men and women, irrespective of race, color, or social position, equal before the tribunals of man, as they are before the tribunals of nature? If the measure proposed will not do this, it has not the elements of true reform, and therefore will be a drag upon civilization and human progress.

When Mr. Bundy shall aim a blow at the fetters which bigotry and superstition would fasten upon the struggling mediums between this and the world of spirits; when he becomes spiritual enough to understand the significance and necessity of Spiritual enlightenment; and broad enough in his views to work for the emancipation and natural freedom, not alone for himself and a few, but for all; I shall be glad to give strength to his arm—otherwise my duty is to weaken it. If he is trying to lead a moral life, coercion is no part of morality. To be moral is simply to be just. The interpretation of a moral life is justice.

E. B. RUSSELL.

More Testimony as to the Wonderful Mediumship of Jesse Shepard.

FRIEND ROBERTS:—I, with many others, have much to be thankful for; to you and Mr. Shepard, for the fine musical entertainment at your rooms. To you in according the public room accommodations; and to Mr. Shepard, as the instrument for our dear spirit friends to manifest themselves through, by giving such sublime music from the spirit world. The powerful bass of Lablache; the surpassingly beautiful singing of Madams Sontag, Malebran, Bosio, Piccolomini, and many other great singers; and the wonderful performance on the piano by Mozart, Donizetti, Meyerbeer, Rossini and Gotschalk are wonderful. It would seem almost impossible to bring such grand music out of the instrument.

The Egyptian March far surpasses anything the human ear has ever listened to in this mortal life from mortal performers. The booming of the cannon in the distance, and the firing of small arms, is beyond description. It must be heard to be appreciated.

On Friday evening, the 2d of November, I think the manifestation were stronger than at any other previous seance when I was present. I have enjoyed four of these wonderfully interesting seances. I have been gently touched and patted by the hands of spirits at each seance, but on that occasion I was greatly favored by being touched by them many times. I had the tambourine placed upon my head, laid upon my lap, and my hand pressed by a spirit-hand. But what was more satisfactory, my dear old grandfather, came and caressed me, telling me he was my grandfather, William Thomas. I thanked him for coming, and asked him if my father and mother were there, he said "Yes, we are all here, Mary, Sarah, and Joseph." The last name came in a low whisper, as though he was losing power. These were the names of his children, known by no one in the circle but myself.

I cannot imagine how it is possible for any candid person to attend Mr. Shepard's seances and not become convinced of spirit return and power. He plays on the piano all the time while the most wonderful and powerful manifestations are taking place. I had almost forgotten to speak of the cithern, flying around the room, playing so sweetly, at one moment seeming to be close to your face, and the next away off to the ceiling, and then around the room, the piano played upon all the time, and one spirit, with a powerful bass voice, coming close up to your face, singing in unison with the instrument, and passing round to all the circle. I think if the professors of the Pennsylvania University are honest in their desire to investigate the subject of Spiritualism, they could do no better than to have Mr. Shepard give them some of his wonderful manifestations. And I understand Mr. Shepard has written to them, making them an offer of his mediumistic services. As yet I have understood he has not received a reply. Unless they do give Spiritualism a candid and thorough investigation, they certainly forfeit their right to Mr. Seybert's donation.

I would advise all who have one dollar to spare to go, by all means, to one seance at least, and I think they will acknowledge it the best spent dollar, outside of family expenses, of their lives.

A friend to mediums

N. W. T.

Lectures in Brooklyn, N. Y.

Editor of Mind and Matter:

The Conservatory Hall was crowded by an audience that filled the aisles, even, to listen to "How I became a Medium," by J. William Fletcher, who is filling a most successful engagement for that Society.

The speaker related how he became developed, and recurred to the early days of his mediumship; and to how he had stood with scarcely a friend, and there, in that hour, the angel world drew near, and a sphere of important work was marked out. "Our sorrows and misfortunes," said the lecturer, "may always serve as stepping-stones to a higher and better purpose, if we will only take the lessons they convey."

In referring to his work in England, the speaker related how, in the beginning, the Spiritualists, with one or two exceptions, turned a cold shoulder to all American mediums, and would do nothing for them; which was contrasted with the way in which the speakers and workers from England were received on American shores.

In speaking of the cause celebre, Mr. Fletcher said: "Our names were used because we felt we were doing a service to a woman, who then seemed friendless and alone, and who, in a moment of jealousy and rage, sought redress through the old witch law. You may say that Spiritualism was not on trial in that case as much as you like. If it was not, why did Montague Williams say, 'Gentlemen of the Jury, I do not ask you to convict the prisoner unless you find her guilty; but if you do, you will strike a death-blow to Modern Spiritualism, and end a pestilential heresy in England?'"

Mrs. Fletcher went to prison and came out

again, crowned with a royalty that mere earthly success could not confer. She came back to this country, and in Philadelphia and elsewhere was received with all honor and kindness. It was from the city of Brooklyn that the chief insult came. When we were about to be engaged in New York City, for a year, a prominent member of the Church of the New Spiritual Dispensation, that claims such a close affiliation with Jesus Christ, wrote to Alfred Weldon, "The Fletcher's coming to New York; God forbid," etc.; and that man was S. B. Nichols.

We came and our work was as well performed as the conditions would permit. I came to you with a success that crowded your hall to overflowing, and now I am before you, and I do not see an empty seat. Our enemies have not succeeded very well, have they?"

The speaker continued for nearly two hours, and applause and tears showed how deeply the audience were moved.

Mr. Fletcher will lecture next Sunday, at 11 o'clock A. M., on "Prof. Denton's Life and Works," and answer questions and give tests in the evening. He will also lecture in Hartford, Conn., November 12.

TAMA CITY, Iowa, October 23d.

BRO. ROBERTS:—I think—think, till my brain reels over the mighty problems of life, of justice, of that perfect form of society which must yet be evolved out of this chaos of injustices, and of how mighty a part Spiritualism is taking, and is to take in this work. Some times I so long for rest, for my gray hairs have come as much from conflict as from years; yes, sometimes long for rest because I cannot be doing as I wish.

I appreciate the kindness of friends, both in and out of the body, who say to me, "Oh, you will get your reward," but still the remark always wounds, because the reward I seek is the power to do. I want to be striking strong blows against the accursed system of society that produces such terrible results as are everywhere visible.

The communication of Maria Kingeton in MIND AND MATTER of October 20th, is full of comfort; it makes me feel that perhaps my life even now is not so worthless as it seems. My experience has not been just like hers, for at one time I was looked upon as very pious, instead of "an imp of hell," but through it all, and especially since I left the church, I have been counted contrary, combative, unyielding, and I am. I cannot help it, and as I read that communication, I hear them saying to me also, "In fighting your battles you fight ours."

Well, there is need. They say that you, that I use strong language—there is need. There is one who stands beside me now, who nearly ten years since, forced through my lips, when sleeping, the words, "God damn this thievish Christian nation." The sentence woke me, and I heard the words as I uttered them, but had never heard them in that form before.

Eighteen months afterward, when the same influence was upon me, I saw the one from whom it came and knew him as an old acquaintance, one who had been a Methodist minister, but afterward became a Spiritualist and died one.

In a story written under his influence he makes me say:

"I tell you, madam, we are safety-valves, saviours, though not recognized as such. The pressure brought to bear on the wronged souls who have no voice to speak for themselves is so great that, but for such expression as is forced through lips like mine, I sometimes think that the stones would cry out or the very air take fire. The masses who move on in the ordinary routine of life are insulated from all this—are shut out, or rather, shut in, as the occupants of pleasant parlors are shut in from the winter's blast."

"But there are some who are caught in the draught when the doors are open. Such get some idea of the strength of the tempest, and they give an audible shiver. So, spiritually, there are tides, currents, rivers of human woe, that permeate the moral atmosphere; and there are souls who stand so related to these currents that they must express the language of wailing or indignation with at least a tithe of the strength with which it comes to them."

Yes, that is it. We "must." And Maria Kingeton says: "In fighting your battles you fought ours," and she has further told you: "You were a temple, used by many men and women, who, not knowing, and some not caring, caused you many hours of agony; but you have done a work that released thousands of spirits from the hold of the enemy, and now we give you liberty to live a life of happiness."

Oh, if I could only give myself that liberty! but, no; the condition of the poor, the wretched, the hungry, the neglected ones of earth—those who are in poverty's hell, and those who are in social hell—they are ever before me—ever crying out "help! help!" and I cannot rest.

"God damn this thievish Christian nation!" Yes, and double damn the accursed work that so-called Christians are doing—and determined to do. Look at the \$400,000,000 worth of church property untaxed, and not less than \$15,000,000 annually paid out by the general Government and by the States, to ministers, to pray over Congressmen, over soldiers, over prisoners, over paupers, over the insane, blind, etc., etc., all this, and the poor widow's sewing machine must be taxed and be sold if she fails to pay the tax upon that and upon the roof which shelters her—"that devour widow's houses, and for a pretense make long prayers," or pay some one out of the public funds to do it for them.

I well remember during the winter of '73-'74, when the crash brought about by pitiless schemers caused hungry men in New York to make demands upon the city to abolish the contract system, and to furnish them employment, and that Christian editor, Henry C. Bowen, said that those men should be taught that they did not run the city, even if demands were met with bullets; that in such a time of suffering there should be organized and systematic charity bestowed, but all demands should be sternly resisted. I well remember how I shocked the good, easy going Spiritualists of Michigan and elsewhere, by saying, in the columns of the paper I then published: "In the name of all the working people of this country, damn your charity—give us justice." I say the same to-day.

And now permit me to make an extract from a lecture given in October, 1873:

"A national religion cannot exist in a politically free country, since a people could not be compelled to support it; hence it is evident at the outset, that they who are moving for a national religion, as they term it, know it can be estab-

lished only when freedom, politically, ceases to exist. Therefore, this God-in-the-Constitution movement means more than the establishment of a formal religion. Indeed, if what is going on behind the political scenes were really made known to the people, the intention of a grand conspiracy would be exposed, in which the leading spirits of all the monopolies are engaged, but which, as yet, has existence only in the secret conference.

"The God-in-the-Constitution movement, the gradual concentration of the monopolies, and the consolidation of political power, are all parts of a single conspiracy to change this form of government first, probably, to a Dictatorship, and then to an Empire. No movement approaching this in significance and importance has ever been sprung upon a nation without a vast deal of previous plotting and preparation, and each of the parts of this conspiracy are being driven together to make common cause against a common foe—Progress.

"As I have already shown, monopoly and the present political strategists are doomed, even in their success, to fall, but no more certainly than is their near ally in the conspiracy (the church), whose present foundation is being undermined by the rapid spread of what they call the heresy of Spiritualism."

And now, brother Roberts, I know of no plan by means of which this dread enemy of a false system of religion can be made to spread more rapidly than by the method of organization you propose. But, by the way, I must not neglect to give due credit for the extract I have made from the lecture entitled "Reformation or Revolution—Which?" and given by Victoria C. Woodhull.

Whatever the mistakes or imperfections of the author, the lecture is a grand one, and I wish everybody could read it. I said in a recent article in your columns, that what is called Woodhullism, would not be brought up if we could be let alone, etc. I have just been reading her "Principles of Social Freedom," and "Tried as by Fire," and must say I never read loftier ideals of purity—a purity that but few can even imagine possible; consequently that which is called Woodhullism, and that which she really taught, are quite two things; but there are those who have made a man of straw and daubing it with their own filth, have dubbed it Woodhullism. That man of straw will yet be burned in the oven of truth, and its makers must drink the water into which the ashes will be thrown.

Now mark: I am not defending Victoria, the woman; as such I consider her weak, vain, ambitious, unreliable, and being so, she was used by Jesuitical power to do many foolish things (perhaps none of us are exempt), but, as the medium who gave the lectures, she was lifted beyond herself, beyond the age in which we live, to a reign of eternal truth and purity, the principles of which must needs be announced for the world to grow toward—first spitting upon them, as a matter of course.

LOIS WAISBROOKER.

Explanation From F. A. Konold.

SAN FRANCISCO, Oct. 31, 1883.

Editor of Mind and Matter:

SIR:—I notice in your issue of Oct. 20th, a communication from Mr. L. B. Hopkins of this city, in which he claims to give a conversation with me regarding an affidavit by Mrs. Elmer against Mrs. Reynolds. As Mr. Hopkins' statements essentially misrepresent the facts and do great injustice to Dr. Dean Clark, whom, from a long and intimate acquaintance, I believe to be an honest man, however much he may err in judgment, I wish to correct those misstatements connected with my name.

It is true that Mrs. Elmer's affidavit was obtained at my instigation, to test the veracity of Mrs. Elmer; but I never bet any money with Dr. Dean Clark in regard to the matter, and Mr. Hopkins' assertion that Konold paid Clark the ten dollars is false and is a mistake on the part of Mr. Hopkins.

Yours for right,

F. A. KONOLD.

Special Correspondence for "Mind and Matter."

SUMMERSVILLE, S. C., Oct. 16, 1883.

Editor of Mind and Matter:

For myself, I am perfectly satisfied with the grand phenomena of Spiritualism—the spirit-power and influence seen and known by me, and I am satisfied as to the appearance, in spirit form, of loved ones gone before. Our belief can only be extended by humble devotion to its principles, and by ceaseless efforts to inculcate these principles modestly, though firmly. We are in the infancy of this work. As faith is built up, and mental energy applied, the curse will progress naturally and easily. We are on the eve of grander developments. It is true there may be certain knowledge at which we cannot arrive, concerning the spirit life, but much more may be, and can be, learned, if we hope and work and watch. To expect everything to be revealed to us, in our infancy, is to expect too much. This is what Rev. Henry Ward Beecher would like to see—a complete unfolding, all at once, of the arcana of the spirit world; and, as a learned and reasonable (?) man, he ought not to indulge extraordinary temporal wishes or desires. He ought to recollect that it takes a life time to begin to comprehend the mysteries of the Bible; and, then, who understands these at all? The Bible is a revelation, according to Mr. Beecher, and other divines, but to him and them, it is still "very mysterious" in many particulars, and inexplicable. It was printed a few hundred years ago only, and it is clutched at on account of its spiritual influence and moral tendencies. Mr. Beecher, et al., ought to allow us a little more time to adduce more thoroughly our occult proofs as to spiritual life and bliss beyond the tomb. He has witnessed some strong proofs of our advancing religion, and he bows in acknowledgement of those proofs. If he should live a decade longer, he will find that we have progressed rapidly in the search after more light, and that to our band of light-seekers thousands will be added, over all this broad land of ours.

Yours, for more light,

S. AUGUSTUS SANDERS.

The Cleveland Association of Spiritualists and Free Thinkers, meet every Sunday at 10.45 A. M. and 7.45 P. M., at Weisgerber's Hall, Prospect and Brownell Streets, commencing Sunday October 7. Seats free, all are welcome. All the Spiritualist papers are on sale at these meetings. Rev. Moses Hull speaks during October. G. C. Schofield, Sec

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

September 6th, M. S. 36.

FRIEDRICH HEINRICH WILHELM GSENIUS.
(A German Orientalist.)

I will salute you, sir, by saying: "Fools always oppose the truth, and as the fools are in the majority, and those who are willing and trying to learn the truth in the minority, you may get nothing but kicks for trying to enlighten mankind." It was so in my day, and, as a spirit, I see it is the same in yours. The Hebrew language is nothing more than the ancient Chaldean tongue. I knew this as a spirit, and I knew it when here. The proof of this may be had by a comparison of Chaldean and Hebrew alphabets; and in making such a comparison, to use one of their scripture terms, the wayfaring man though a fool cannot err therein. The whole of the Jewish traditions in the Old Testament were revised and placed in their present shape, about B. C. 650, and were taken from the Chaldean traditions, and you have the proof of this when you see that the ancestor of these Jews was Abraham, or Ibrahim as the name was in the Chaldean tongue; or I the one, and *brahm* the soul—the one soul of all things. This man, we are told, was a native of Ur of Chaldees, and not a Hebrew at all. This was all set forth by Zoroaster the Younger, or Daniel, as the Jews have called him, at the courts of three or four Chaldean or Assyrian kings. But Ezra, sometime later, made a revision of the account of Daniel or Zoroaster; and while the tradition in relation to Daniel, before the time of Ezra, is adhered to, to-day, by the Greek Church, the revised version of the same tradition by Ezra is adhered to by the Roman Catholic Church. So much for the Old Testament, and now for the New. The Rabbinic of the time when the latter Testament was in course of taking shape, such as Gamaliel, Akiba and Onkelos, were so superstitious, and imbued with the idea of what they termed Moses, that they regarded the Jews as the lineal descendants of Abraham, or Ibrahim. But Moses was only a combination of two names, Moab and Sesostris; *Mo* meaning the man, and *ab* meaning the father or Moab the father man; and the other, *Sesostris*, a king of a people, known in ancient times as Sethites. This seems to have been the derivation of the name Moses. These people looked upon the combination of those names, and the traditions connected with them, as showing that they were lineal descendants from Ibrahim, or Abraham, as the name has been called by the Hebrews; so that, when Apollonius disputed with the learned Rabbinic, when he rode into Jerusalem on an ass—and when he discoursed with them about their traditions, and defeated them in arguments, he had to fly from Jerusalem to Tarsus, where he became the celebrated Paul of Tarsus. My communication needs no other corroboration, than the penetration of a critical scholarship and clear sound sense, to determine the truth of what I have here set forth. My name is Friedrich Heinrich Wilhelm Gesenius. [We will do what we can to corroborate your testimony by the facts of history.] I think you are the man to do it well. You may rely upon my help in your efforts to get the truth before the world.

[We take the following account of Gesenius from Chambers's Encyclopedia.—Ed.]

"Friedrich Heinrich Wilhelm Gesenius, one of the greatest modern German Orientalists and biblical scholars, was born at Nordhausen, in Prussia Saxony, 3d February 1785, and educated first at the gymnasium of his native town, afterwards at the Universities of Helmstedt and Göttingen. After having been a short time teacher in the pedagogium at Helmstedt, he became, in 1806, a theological *Repetent* in Göttingen; and in 1809, on the proposal of Johann von Müller, was appointed professor of ancient literature in the gymnasium of Heiligenstadt. In 1810, however, he received a call to Halle as extraordinary professor of theology, and was made an ordinary professor in the following year. In 1810-1812, he published, in two volumes, a *Hebrew and Chaldean Dictionary of the Old Testament*, which underwent improvements in several subsequent editions, after he had made a journey to Oxford and Paris in the summer of 1820, to make researches in the Semitic languages. In the two years following the publication of this Dictionary, appeared his *Hebraische Elementarbuch* (2 Bds. Halle, 1813-1814), consisting of a Hebrew grammar and reading book.

"In 1815, another work was published by Gesenius on the history of the Hebrew language, (*Kritische Gesch. d. Hebr. Sprach u. Schrift, Leipzig*), and a treatise, *De Pentateuchi Samaritani Origine, indole et auctoritate* (Halle). Besides a translation of Isaiah with a commentary in three vols. (Leip. 1820-1821), we are indebted to Gesenius for a larger Hebrew Grammar, as well as a larger lexicographical work, of which the first part was published in 1829, but which was completed only in 1858 by Professor Rodiger. Gesenius contributed also some papers on Oriental Antiquity to Ersch and Gruber's *Allgemeine Encyclopädie*; and his notes to the German translation of Burckhardt's *Travels in Syria and Palestine*, throw light on many points connected with biblical geography. He died 23d October 1842, and a memorial of him appeared the following year. Many of the results of the rationalizing method of interpreting the Old Testament, which characterises all the works of Gesenius, have been unable to stand the progress of biblical science, and he has certainly been surpassed by Ewald in insight into the genius of the Hebrew language, and its bearing upon the interpretation of Hebrew life and thought, as well as in all that qualifies the critic for a true historical, æsthetic, and religious appreciation of the literature preserved to us in the Old Testament. Yet his intense devotion to his favorite studies, and the advance which he made beyond all his predecessors to the establishment of more certain principles of Hebrew philology, undoubtedly entitle him to be regarded as having constituted a new epoch in the scientific study of the Old Testament."

Such was the learned and justly distinguished Hebrew and Oriental scholar and author, whose spirit returned and gave that, all too brief, communication. He certainly testifies to that which he knows to be true, in that communication. His appreciation of the unwillingness of fools to seek for, or to receive the truth, is as just as it is lamentable. This learned spirit tells us that the

Hebrew language is nothing more than the ancient Chaldean tongue, and that he knew it to be so while in the mortal life. Having been the author and publisher of a Hebrew and Chaldean Dictionary of the Old Testament, he must fully understand the relations of those languages to each other. He tells us that the proof of their common identity may be seen by a comparison of the Hebrew alphabet with the Chaldean alphabet. This is beyond all question, the fact, as was fully admitted by the learned Thomas Asie, F. R. S. F. A. S., Keeper of the Records in the Tower of London, in his work, "The Origin and Progress of Writing," page 37. (Lond. 1803). He says:

"The Chaldean letters are derived from the ancient Hebrew, or Samaritan, which are the same or nearly so, with the old Phœnician. The prophet Ezra is supposed to have adopted the old Hebrew characters, for the more beautiful and commodious Chaldean, which are still in use."

Here is sufficient proof to show that the Chaldean, Hebrew, Samaritan, and Phœnician letters were so analogous, that their common origin was undoubted. The only question that remains to be determined is, which of these alphabets was the original or oldest of the four? It is true that Mr. Asie thought that the Chaldean letters were derived from the Ancient Hebrew and Samaritan; but he gives no reason for that opinion. He does, however, state that which shows that his opinion was the reverse of correct, for he says:

"Though the cosmogony of the Chaldeans and Babylonians is deeply involved in fables, as is the case with all ancient nations, yet they evince that they cultivated the sciences in the most remote times."

Not only were the sciences of arithmetic and astronomy cultivated by the Ancient Chaldeans but they carried them to such a state of perfection as to astonish the learned of modern times. It is not pretended that the ancient Jews were a scientific or a literary people. That the Jews claimed their descent from a Chaldean, Abraham of Ur, is as the spirit suggests, an unmistakable admission on their part that their written language, as well as their origin as a distinct nation, was derived from Chaldean. We, therefore, conclude, without seeking other proof, that the Hebrew language is nothing more than the ancient Chaldean, even if slightly altered.

The spirit of the learned Hebrew and biblical scholar, Gesenius, tells us that the whole of the Jewish traditions, in the Old Testament, were taken from the Chaldean traditions, and put in their present shape about B. C. 650, and as proof of this he referred to the fact that Abraham, the father of the Jewish people, was a Chaldean. From that fact, which the Jews themselves admit, they very consistently, claimed that as the posterity of a Chaldean, they had a common right of inheritance to the Chaldean traditions, which related to the pre-Abrahamic age. Claiming their descent from the Chaldeans, nothing was more natural than that the Jews should claim the Chaldean language as well as the Chaldean traditions, as of right belonging to themselves. The spirit of Gesenius tells us that the Jewish Abraham, was but a modification of the Supreme Intelligence, Ibrahim, the etymology of which was I the one, and *brahm* the soul, or the one soul of all things, and that this was taught at the courts of Nebuchadnezzar, Belshazzar, Darius and Cyrus, by Zoroaster the Younger, who was called Daniel by the Jews. By these explanations of the spirit, we have the matter made plain that the Chaldeans were an older people than the Jews; and that whatever was held in common by them, was derived by the latter from the former, and not by the former from the latter. This was the case with the Chaldean traditions, the Chaldean alphabet, and much of the Chaldean literature, which the Jews undoubtedly adopted, when they sought to establish a history and literature of their own.

We have another most curious fact explained, and that is, why the Book of Daniel varies, as between the version of it adopted by the Greek Church, and that adopted by the Romish Church. The first is the original Jewish version of the Chaldean Daniel, while the latter is the modified Jewish version of Ezra the Scribe. This is, no doubt, as consistent with all the collateral facts as the other statements of this most intelligent and thoroughly informed spirit; but time will not admit of our looking the evidence of it up.

The etymology of the name Moses, as being made up of the two names Moab and Sesostris, or rather the first syllables of those two names is certainly very astounding, as it is so foreign to any heretofore suggested etymology of the name Moses. We can very well understand how the first syllable *Mo* would be derived from *Moab*, the supposed Father of the Moabites, as their vicinity to and relation with the land of Canaan, would intimately connect them with the Jews; but the *es* which terminates the name, is in its derivation much more obscure, and hence the surprise with which we found the identification of Sesostris as a Sethite, instead of an Egyptian king, as we always supposed him to be. We take the following from the article Sesostris, in Johnson's Universal Cyclopædia:

"Sesostris, the name of a king of Egypt, according to Manetho the third monarch of the twelfth dynasty. On his accession to the throne, he divided Egypt into thirty-six nomes, and then departed with a vast army for the conquest of the world, and is said in nine years to have conquered the whole of Asia, and Europe as far as Thrace. In the south, Lybia, Ethiopia and Arabia were subdued by his arms. To record his exploits he

placed *stelæ* or tablets to mark his power, and on those of the warlike nations were engraved emblems of the male sex, and on those of effeminate countries of the female sex. Some of these tablets, according to Strabo, existed at Bab-el-Mandeb, recording his victories over the Ethiopians and Troglodytes. He did not, however, advance so far south as the so-called Cinnamon land. After his wars he devoted his attention to the protection and improvement of Egypt, which he intersected with canals to prevent the incursion of cavalry, partitioned the country into fields, and imposed a land tax on all except those belonging to the temples. He also raised the great wall on the east of Egypt, and the edge of the desert by Helopolis, 1600 stadia, or 187 Roman miles. It was built of sun-dried bricks. Sesostris is also said to have had a fleet of 400 sail in the Mediterranean and the Arabian Gulf. The temples of Egypt, 100 in number, he is said to have built, and to have erected obelisks about 180 feet high, and made a boat 280 cubits long to the god of Thebes. His public works were said to have been executed by prisoners of war reduced to slavery for the purpose. His triumphs were signaled by making the captive monarchs drag his car, but his life was embittered by the treason of his brothers who endeavored to burn him in a house, from the blazing chambers of which he only escaped by the sacrifice of two of his children thrown on the burning embers, and by walking over their bodies. In his old age he became blind, and finally, in disgust of life, put an end to his existence, and was honored by the priests as second only to Osiris. The name of Sesostris is that of no Egyptian monarch hitherto discovered on the monuments, and the exploits attributed to him do not agree with those of any monarch of the 12th dynasty, the power of which did not extend beyond the peninsula of Sinai. It is evident, however, that the scenes represented on the temples and the exploits of Rameses II. and other monarchs of the 18th and 19th dynasties, had become interwoven into the legendary history of Sesostris, and that the monarch most like him was Rameses II. In some papyri the name of Rameses has been found shortly written *Ses*, the root of the name Sesostris or Sesostris, sometimes given by the Greeks as the equivalent of Sesostris."

Is it not very evident from the above facts that Sesostris was not an Egyptian king at all? It is impossible that his name should not have been found upon some of the monuments said to have been erected by him, in Egypt at least, if not elsewhere. The mention of the fact that Sesostris marked those alleged monuments with the emblems of the male and female sexes would indicate that he was a follower of the Phallic worship, and no doubt an Asiatic king. Besides the name Sesostris is decidedly Asiatic and not Egyptian, and has no analogy to the name Sesostris which the Greeks are said to have sometimes substituted for it. It is not a little strange that Strabo, who travelled widely in making his geographical researches, should make such especial mention of some tablets commemorative of his victories over the Ethiopians and Troglodytes, and should have made no mention of any other similar tablets commemorative of other victories of Sesostris, erected elsewhere. Besides, these tablets mentioned by Strabo, were erected on the Asiatic, and not on the African side of the straits of Bab-el-Mandeb. This would show that the victor was an Asiatic, and not an African monarch. All these circumstances tend to confirm the statement of spirit Gesenius, that Sesostris was a Sethite king. Who then were the Sethites? Under the head "Seth," we find in McClintock and Strong's Cyclopædia the following:

"Seth (Beb, *Sheth* i. e. compensation) the third son of Adam (born B. C. 4042), and the father of Enos (when 105 years old); he died at the age of 912. The signification of his name (given in Gen. iv. 25), is 'appointed' or 'put' in the place of the murdered Abel, and Delitzsch speaks of him as the second Abel; but Ewald thinks that another signification, which he prefers, is indicated in the text, viz: 'seedling' or 'germ'. The phrase 'children of Sheth' (Numb. xxiv. 17) has been understood as equivalent to all mankind, or as denoting the tribe of some unknown Moabish chieftain; but later critics, among whom are Rosenmüller and Gesenius (Hesaur. p. 346), bearing in mind the parallel passage (Jer. xviii. 45), render the phrase 'children of noise, tumultuous ones', i. e. hostile armies."

Here we find that the attention of Gesenius had been especially directed to determining the signification of the name Seth or Sheth, and interpreted the phrase "children of Seth" to mean "children of noise, tumultuous ones, or hostile armies." But not only so; for we see that these "children of noise, tumultuous ones," denoted the tribe of some Moabish chieftain. Who was that Moabish chieftain, if not Sesostris, the Sethite king, whose mighty conquests gave him an imperishable name, if not a determinate place in history? But, if this should not be a correct inference, is it not remarkable that the spirit of Gesenius, himself a most learned Orientalist and biblical scholar, as well as philological critic, should, through the entirely uninformed medium, Mr. James, state the fact that there was an ancient people called Sethites, of whom Sesostris was a noted king. It is hardly likely that the Moabites constituted any more than the small portion of the Sethite nation, but the Moab state may have been the immediate dwelling place or birthplace of the ruler of a mighty empire; and hence became identified with his extended rule and power. Be that as it may, under the head "Sheth," in the same Cyclopædia, we find the following:

"In the A. V. of Numb. xxiv. *Sheth* is rendered as a proper name, but there is reason to regard it as an appellative, and to translate, instead of 'the sons of Sheth,' 'the sons of tumult,' *the warriors of Moab*, for in the parallel passage (Jer. xviii. 45) *shaon* 'tumult' occupies the place of *Sheth*."

It is almost certain, therefore, that the "children of Seth" or "Sheth" meant a people among whom the Moabites were distinguished for their

warlike disposition. But more strange than all is the intimate association of the name of Moses with the Moabites, or the land of Moab, in the Old Testament, or Hebrew Scriptures. So significant do we regard this point, as confirming the etymology of the name Moses, as given by the spirit of Gesenius, that we will quote from the article "Moses," in McClintock and Strong's Cyclopædia, at considerable length:

"According to a divine decree, the people of the Lord were to quit Egypt, under the command of Moses, in a triumphant manner. The punishments of God were poured down upon the hostile people in an increasing ratio, terminating in the death of the first born, as a sign that all had deserved death. The formidable power of paganism, in its conflict with the theocracy was obliged to bow before the apparently weak people of the Lord. The Egyptians paid tribute to the emigrating Israelites, who set out laden with the spoils of victory. The enraged king vainly endeavored to destroy the emigrants. Moses, firmly relying on miraculous help from the Lord, led his people through the Red Sea into Arabia, while the host of Pharaoh perished in its waves."

"After this began the most important functions of Moses as the lawgiver of the Israelites, who were destined to enter into Canaan as the people of promise, upon whom rested the ancient blessings of the patriarchs. By the instrumentality of Moses, they were appointed to enter into intimate communion with God through a sacred covenant, and to be firmly bound to him by a new legislation. Moses having victoriously repulsed the attack of the Amalekites, marched to Mt. Sinai, where he signally punished the defection of his people, and gave them the law as a testimony of divine justice and mercy. From Mount Sinai they proceeded northward to the desert of Paran, and sent spies to explore the Land of Canaan. On this occasion broke out a violent rebellion against the lawgiver, which he, however, by divine assistance, energetically suppressed. The Israelites frequently murmured, and were disobedient during forty years. In a part of the desert of Kadesh, which was called Zin, near the boundaries of the Edomites, after the sister of Moses had died, and after the new generation had, like their fathers, proved to be obstinate and desponding, Moses fell into sin, and was on that account deprived of the privilege of introducing the people into Canaan. He was appointed only to lead them to the boundary of their country, to prepare all that was requisite for their entry into the land of promise, to admonish them impressively, and to bless them. It was according to God's appointment that the new generation also, to whom the occupation of the country had been promised, should arrive at their goal only after having vanquished many obstacles. Even before they had reached the real boundaries of Canaan, they were to be subjected to a heavy and purifying trial. It was important that a man like Moses should have been at the head of Israel during all these providential dispensations. His authority was a powerful preservative against despondency under heavy trials. Having in vain attempted to pass through the territory of the Edomites, the people marched around its boundaries by a circuitous and tedious route. Two powerful kings of the Amorites, Sihon and Og, were vanquished. Moses led the people into the fields of Moab over against Jordan, to the very threshold of Canaan. The very oracles of Balaam became, by the instrumentality of Moses, blessings to his people, because by them they were rendered conscious of the great importance of having the Lord on their side. Moses happily averted the danger which threatened the Israelites on the part of Midian. Hence he was able to grant to some of the tribes permanent dwellings in a considerable tract of country situated to the east of the river Jordan, and to give to his people a foretaste of the well-being which was in store for them. Moses made excellent preparations for the conquest and distribution of the whole country, and concluded his public services with powerful admonitions and impressive benedictions, transferring his government to the hands of Joshua, who was not unworthy to become the successor of so great a man. (B. C. 1818).

"In exact conformity with his life is the account of his end. The book of Deuteronomy describes it, and is the long, last farewell of the prophet to his people. It took place on the first day of the eleventh month of the fortieth year of the wanderings in the plains of Moab, in the palm groves of Abila. He is described as 120 years of age, but with his sight and his freshness of strength unabated."

"Then came the mysterious close. As if to carry out to the last the idea that the prophet was to live not for himself, but for his people, he is told that he is to see the good land beyond the Jordan, but not to possess it himself. The sin for which this penalty was imposed on the prophet is difficult to ascertain clearly. It was because he and Aaron rebelled against Jehovah, and 'believed him not to sanctify him,' in the murmurings at Kadesh, because he spoke unadvisedly with his lips. It seems to have been a feeling of distrust. 'Can we (not, as often rendered, can we) bring water out of the cliff?' The Talmudic tradition, characteristically, makes the sin to be that he called 'the chosen people by the opprobrious name of rebels.' He ascends a mountain range which rises above the Jordan valley. Its name is specified so particularly that it must have been well known in ancient times, though, owing to the difficulty of exploring the eastern side of the Jordan, the exact location has until recently been unidentified. Hence it is called by the specific name of *the Pithagah*. It was one of those summits apparently dedicated to different divinities. Here Moses took his stand, and surveyed the four great masses of Palestine west of the Jordan—so far as it could be discerned from that great height. The view has passed into a proverb for all nations. In two remarkable respects it illustrates the office and character of Moses. First it was a view, in its full extent, to be imagined rather than actually seen. The foreground alone could be clearly discovered: its distance had to be supplied by what was beyond, though suggested by what was within, the actual prospect of the seer. Secondly, it is the likeness of the great discoverer pointing out what he himself will never reach."

"So Moses, the servant of Jehovah, died there in the land of Moab, according to the word of Jehovah, and he buried him in a 'ravine' in the land of Moab, 'before Beth-peor; but no man knoweth of his sepulchre unto this day.' And the children of Israel wept for Moses in the

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